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A GUIDE TO PRAYER IN ISLAM

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بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

IN THE NAME OF ALLAH
THE MERCIFUL THE COMPASSIONATE

صفة صلاة النبى

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FOREWORD

There are many books dealing with the Subject of Salat in both Arabic and Urdu. Many of these books are well written and provide an informative and comprehensive view of how Salat should be performed according to the teachings of Prophet Muhammad (SAW). Unfortunately, there are very few books in English which deal with the subject in the same informative and comprehensive way. The books, which do exist, have three main disadvantages.

Firstly, literature concerning Salat available in English is either so brief that it does not cover essential points in nearly enough detail, or it is so bulky and detailed that it becomes difficult to use it for quick reference, and essential points may get lost in the unnecessary detail.

Secondly, the text of the Salat lacks the quality of direct research from the sunnah of the Prophet Muhammad (SAW). There are also books which contain material without any reference to the original sources.

Thirdly, the majority of books have been written according to the views held by certain schools of thought and for this reason some people hesitate to follow them.

Because of these weaknesses in existing literature in English we felt that the need existed to produce a medium sized book on Salat which would approach the subject according to the teachings of the Prophet Muhammad (SAW). The Prophet, himself, said,

"Pray as you have seen me praying."

Such a book needs to contain all the essential details of Salat without being too bulky or complicated so that the reader can use it as a point of reference on a journey or at home.

It was also felt that a comprehensive book on Salat in English would be useful for converts to Islam and for Muslim youth brought up in this country. Keeping in

mind the needs of our brothers and sisters every effort has been made to produce this book in simple and easy language.

During our research we sometimes found that differences occurred between established practices in various prayer books. In these circumstances we referred to authentic hadiths of the Prophet Muhammad (SAW), so that the points could be clarified as much as possible. This was, because, for a true Muslim there is no greater proof for settling arguments than authentic hadiths and practices of Prophet Muhammad (SAW).

We hope that Allah will accept this humble attempt because without his support and help we would never have been able to do this work.

Finally we ask all our Muslim brothers and sisters to study the text and to strive to pray according to it. If anyone finds anything unacceptable or to be against the sunnah of the Prophet (SAW) we would be grateful if they would inform us.

Muhammad Abdul Karim Saqib

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Notes about the Transliteration

The following system has been adopted to represent corresponding sounds of the Arabic Alphabet.

Arabic letter	English Equivalent	Example (Arabic)	Example (English)
ا	a	Allah	Apple
ب	b	bismillah	bat
ت	t	Tirmizi	toy
ث	th	uthman	through
ج	J	Jabir	jug
ح	ḥ	Raḥeem	ḥate
خ	kh	Khalifah	no English equivalent
د	d	Darmi	the
ذ	ż	Ażan	resemble
ر	r	Asr	river
ز	z	zahid	zero
س	s	salām	seen
ش	sh	shuaib	shop
ص	ṣ	ṣalat	sardine
ض	ḍ	wuḍu	no equivalent
ط	ṭ	Ṭahir	no equivalent
ظ	ẓ	ẓuhr	razor
ع	'	Jamā'at	no equivalent
غ	gh	Maghrib	no equivalent
ف	f	Fajr	fan
ق	q	Iqamat	queen
ك	k	kitab	keen
ل	l	Jibreel	lean
م	m	Muhammad	moon
ن	n	Nisai	noon
و	w	wuḍu	wallet
هـ	h	janazah	hour
ء (in the middle of the letter)	'		no equivalent
ى	y		year

The following system has been adopted to represent some of the complex sounds of the Arabic language.

A macron (–) placed on a transcribed Arabic vowel indicates lengthening of the sound of that letter.

Arabic	English Equivalents	Example (Arabic)	Example (English)
اَ	ā	Allāh	Apple
اِىْ	ee	Raheem	seen
اِ	i	istanja	sit
ء	i or ee		seen
هِ	hī		he
اُ	u		boot
اُوْ	ū	Dawūd	true
اَوْ	aw		sew
اَوَّ	aww	awwal	shovel
اَىْ	ay		bay
اَىَّ	ayy		age
اِىَّ	iyy		

Note: Sometimes an Arabic letter changes sound according to its position in the word; for example; whether it is at the beginning, in the middle or at the end. In such circumstances the Arabic letter has been represented by more than one English equivalent.

Abbreviations

The following abbreviations have been used in this book.

S.A.W. SAL-LAL LAHU ALAYHI WA SAL-LAM

(PEACE AND BLESSING OF ALLAH BE UPON HIM)

R.A. RADI ALLAHU ANHU/ANHA

(MAY ALLAH BE PLEASED WITH HIM/HER

Chapter 1

BEFORE DOING WUḌU

If someone needs to go to the toilet, he should use the toilet and do istanja before doing wudu.

ABLUTION

SIWAK (TOOTH-STICK)

It is a good practice to clean the teeth with a tooth-stick, or a tooth-brush before performing wuḍu. In this way you can avoid many diseases which are caused by unclean teeth.

As mentioned in the hadith Aisha (R.A.) reported Allah's messenger as saying:- "The use of a tooth-stick is a means of purifying the mouth and is pleasing to the Lord as well "

(Ahmad. Darmi, and Nisai .)

Prophet Muhammad (S.A.W.) also said:- "If I wouldn't have felt that it is difficult for my people I would have ordered them to use a tooth-stick with every prayer, that is, before doing each wuḍu. So, muslims should always try to fulfil this wish of our Prophet (S.A.W.).

MAKING INTENTION FOR WUḌU (NIYAT)

Before starting the actions o wuḍu it is necessary to make niyat. Make Niyat that the act of performing wuḍu is for the purpose of purity only. Niyat should be made in the heart because it is an action of the heart and not of the tongue.

Niyat by words is not approved by Prophet Muhammad (S.A.W.).

Then start the wuḍu by saying:– Bismillāh hir-raḥma nir-raheem (In the name of Allah, most gracious, most merciful)"

ACTIONS FOR PERFORMING ABLUTION.

1. Wash the hands up to the wrist making sure that no part of the hands is left dry.

2. Rinse the mouth taking up water w'th the right hand.

3. Clean the nose: sniff water up from the right palm and then eject water with the left hand.

4. Wash the face, from ear to ear, and forehead to chin making sure that no part of the face is left dry.

5. Then wash the forearms (right forearm first) up to the elbows making sure that no part of them is left dry.

6. Rub the head as follows:–
Wet your fingers and then wipe the head with your fingers, starting from the forehead, taking them to the nape of the neck, then bring them back to the forehead.

7. Clean the ears by inserting the tips of the index fingers wetted with water into the ears, twist them around the folds of the ears then pass the thumb behind the ears from the bottom, upwards.

8. *Wash the feet (right foot first) up to the ankles making sure that no parts of the feet are left dry, especially between the toes.

*SPECIAL FACILITIES IN ABLUTION

Rubbing the socks with wet hands instead of washing the feet is allowed, provided that the socks have been put on after performing an ablution, including washing the feet. This is allowed for 24 hours from the time of ablution, and for 3 days if the person is on a journey. After this time the feet must be washed. Similarly if there is a wound in any parts of the body which has to be washed in ablution, and if washing that particular part is likely to cause harm, it is permissible to wipe the dressing of the wound with a wet hand.

HADITH

Mughira bin shu'bah said, "Prophet (S.A.W.) performed ablution and wiped over his socks and his sandals."

(Ahmad, Tirmizi, Abu Dawūd, and Ibn Majah).

Each detail of ablution has been performed by Prophet Muhammad (S.A.W.) once, twice or three times (except rubbing of head and cleaning of ears, i.e. actions 6 and 7 should only be done once). Since all the above methods meet Prophet (S.A.W.)'s approval we can perform ablution by doing the actions once, twice or three times. provided that no part has been left dry.

Amr bin Shuaib, quoting his father on the authority of his grandfather narrated that Prophet Muhammad (S.A.W.) said, "If anyone performs actions of ablution more than 3 times, he has done wrong, transgressed, and done wickedly.

(Nisai, Ibn Majah)

DU'Ā AT THE END OF ABLUTION

"Ash hadu an lā ilaha
illal lāhu wah dahu lā shareeka lahū

wa ash hadu an-na
Muhammadan 'abduhū wa
rasuluhu: (Muslim).

أَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا
عَبْدُهٗ وَرَسُوْلُهٗ. (مسلم)

"Allah hum maj 'alnee minat
taw-wābeen,waj 'alnee minal
muta ṭah-hireen." (Tirmizi).

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ ○ (ترمذی)

"I testify that there is no deity except Allah alone. And I testify that Muhammad (S.A.W.) is His servant and messenger."

(Muslim)

"O Allah make me among those who are penitent and make me among those who are purified."

(Tirmizi)

TAYAMMUM

In circumstances when water cannot be found, or just enough is available for drinking, or it is injurous to health: in such situations Tayammum (dry ablution) can be performed.

The procedure below is given according to Quran and Hadith.

".........And if you don't find any water, then take clean earth (or sand) and rub it on your face, and hands. Allah does not wish to put you in a difficulty, but he wants to make you clean, and to complete His favour unto you, so you should be grateful to Him." (Surah V. verse 6). (The permission to use sand for this purpose is allowed in the Quran).

PROCEDURE

1. Make niyat in the heart.

2. Begin with the name of Allah.

3. Strike both palms of hand on clean sand, dust or anything containing these, e.g. wall or stone etc. then blow into the palms. pass the palms of both hands over the face once and then rub your right hand with the left palm and left hand with the right palm).

(Bukhari and Muslim).

4. Finish with the same Du'ā as given at the end of ablution.

Note: Other procedures include the forearms and shoulders as well as armpits. These have been transmitted by reputable scholars but the most preferable and authentic is that given above.

Chapter 2

TIME - PLACE - DRESS and - TYPES OF SALAT

1. TIME OF SALAT

Each ṣalat must be offered at or during its proper time.. No ṣalat can be offered before its time. There are five obligatory ṣalat in a day.

FAJR PRAYER

The time for the Fajr or the morning prayer starts at dawn and ends at sunrise.

Zuhr Prayer

The time for Zuhr or the early afternoon prayer starts when the sun begins to decline from its zenith and ends when the size of an object's shadow is equal to the size of the object.

Jabir bin Abdullah (R.A.) narrated, "The angel Jibreel came to Prophet Muḥammad (S.A.W.) and said to him, 'Stand up and pray Zuhr'. So the messenger of Allah (S.A.W.) prayed Zuhr when the sun had declined from its zenith. Then the Angel Jibreel came again at the time of Asr and said, 'Stand up and Pray Asr.' Then Prophet Muhammad (S.A.W.) prayed Asr when the shadow of everything was equal to itself. Then Jibreel came the next day to Prophet Muhammad (S.A.W.) and said, 'Stand up and pray Zuhr'. Then Prophet Muhammad (S.A.W.) prayed Zuhr when the shadow of everything was equal to itself. Then Jibreel came again at Asr time and said, 'Stand up and pray Asr'. Then he prayed Asr when the shadow of everything was twice its length - - - - - - - - - - - -
Then Jibreel said, (after praying 10 prayers with Prophet Muhammad (S.A.W.) in two consecutive days) that the time of prayer is in between these two times.'"

Ahmad, Nasai, Tirmizi and Bukhari remarked that this is the most authentic hadith giving the times of prayer.

We find that many books on ṣalat state the ending time of Zuhr prayer and the starting time of Asr prayer when the shadow of something is twice itself. But this contradicts the above hadith as on the first day Jibreel asked Prophet Muhammad (S.A.W.) to pray Asr when the shadow of everything was equal to itself. This means that was the end time of Zuhr prayer. And we already know that all the ulamas of the Muslim Ummah

agree unanimously that no prayer can be offered before its time.

Asr Prayer

The time for Asr or late afternoon prayer starts when the shadow of something is equal to itself and ends just before sunset.

It is better to offer Asr prayer before the sun becomes yellow because even though it is allowed to offer the prayer at this time the Prophet (S.A.W.) disliked Muslims to delay Asr prayer up to this time. He remarked that the Munafiq (Hypocrite) offered his prayer at this time.

Maghrib Prayer

The time for the Maghrib or the sunset prayer starts just after sunset and ends when twilight has disappeared.

Isha Prayer

The time for Isha or night prayer starts from the disappearance of twilight and ends just before midnight.

It is preferable to offer this prayer before midnight but it can be offered right up to the break of dawn.

Note: – In countries where due to cloudy weather the sun is not always visible it is advisable to follow printed calendars giving the accurate time of each prayer.

FORBIDDEN TIMES OF PRAYER

Uqbah bin Āmir said, "There were three times at which Allah's messenger (S.A.W.) used to forbid us to pray or bury our dead.

(i) When the sun began to rise until it was fully up.

(ii) When the sun was at its height at midday till it passed the meridian,

(iii) When the sun drew near to setting till it had set."

(MUSLIM)

FORBIDDEN TIMES FOR NAFL PRAYER

(i) Abu Sa'eed al Khudree (R.A.) reported Allah's messenger (S.A.W.) as saying, "No prayer is to be said after the Fajr prayer until the sun rises, or after the Asr prayer until the sun sets."

(Bukhari & Muslim)

Only nafl prayer is forbidden at these times but a missed fard prayer can de offered. Most of the ulamas of the Muslim Ummah allowed the offering of missed fard prayer after Fajr and Asr because of the following hadith

Prophet Muhammad (S.A.W.) said, "Who has forgotten the prayer he should pray it whenever he remembers it."

(Bukhari & Muslim)

(ii) A nafl prayer cannot be offered once the Iqamat for fard prayer has been said. Abu Hurairah narrated that the mes-

senger of Allah (S.A.W.) said, "When the Iqamat has been said, then, there is no prayer valid (Nafl or sunnat) except the Fard prayer for which the Iqamat was said."

(Ahmad & Muslim)

It is seen in practice that many people continue with the sunnat prayer even though the iqamat has been said for the farḍ prayer especially in the Fajr prayer. They feel that the 2 Rakat sunnat of Fajr can only be offered before the Farḍ. This practice is against congregation Philosophy, discipline of Jamā'at, and a clear violation of Hadith. They should offer 2 rakat sunnat of Fajr immediately after the Fard or after sunrise.

2. PLACE FOR SALAT

A place or a building which is used for the purpose of worship and prayer is called a masjid (Mosque). A hadith tells us that "all the earth has been rendered for the Muslims, a mosque (Pure and clean)."

This means that wherever a muslim might be he can offer his prayer but the reward of a prayer offered in a mosque is far greater than that offered in an ordinary place. The following points should be noted when choosing a place for prayer.

(a) The place should be clean and pure. Ṣalat in a dirty, filthy and impure place such as a rubbish tip, slaughter house, bathing place and a camel pen is forbidden.

(b) The place should be free from danger. The danger could be due to someone or something that may disturb the worshipper.

(c) A prayer place where the worshipper might hinder movement of others should be avoided, e.g. busy pavements, public roadways etc.

(d) It is forbidden to pray on the roof of Baitullah (Ka'bah).

(e) It is forbidden to pray on top of or facing towards a grave.

3. DRESS FOR SALAT

MEN

(i) The dress for the men should be such that it covers from the navel to the knees at least.

(ii) The shoulders should not be left uncovered.

(iii) Ṣalat can be prayed in one garment if it covers the body from the navel to the knees as well as the shoulders.

"None of you must pray in a single garment of which no part comes over the shoulder."

(BUKHARI & MUSLIM)

If, however, the garment is not long enough to cover the shoulders then parts of the body between the navel and the knees should at least be covered.

WOMEN

The dress of the woman should be such that it covers her whole body from head to foot leaving only the face and the hands uncovered. A prayer offered in transparent clothing is not valid. Also tight fitting clothing which shows the shape of the body should be avoided.

4. TYPES OF ṢALAT

a) Farḍ or obligatory Ṣalat.

Farḍ prayer is an obligatory prayer. Every believer is ordered by Allah to offer five obligatory prayers in a day. Failure to observe any one of the five obligatory prayers is a serious and punishable sin.

b) Nafl Prayer.

This is a voluntary prayer which the Prophet (S.A.W.) observed before or after Farḍ at special and isolated occasions. It also includes those which he encouraged Muslims to pray.

The Nafl Prayer can be divided into three categories.

(i) Sunnat Mu'akkadah (compulsory)

That is those which are emphasized by the Holy Prophet (S.A.W.) and offered regularly by him before or after the Farḍ prayer.

(ii) Ghair Mu'akkadah (optional)

That is those offered only occasionally by Prophet Muhammad (S.A.W.).

(iii) Nafl Prayer (Extra)

This is an extra prayer. There is a reward for praying it and no sin for leaving it. It can be offered at any isolated instance according to the time and capacity of the believer. Prophet Muhammad (S.A.W.) encouraged the believers to pray nafl to help make up for any minor omissions or other defects in the obligatory prayer.

5. NUMBER OF RAKATS FOR THE FIVE OBLIGATORY PRAYERS

(i) Fajr Prayer.

2 rakats sunnat Mu'akkadah, 2 Rakats Farḍ.

(ii) Zuhr Prayer.

2 or 4 rakats sunnat Mu'akkadah, 4 rakats farḍ, 2 rakats sunnat Mu'akkadah and an unspecified number of nafl as time and capacity allows.

Ibn Umar (R.A.) said "I prayed alone with Allah's messenger (S.A.W.) 2 rakats before and 2 rakats after the Zuhr prayer."
(BUKHARI & MUSLIM)

It is a familiar practice to offer 4 rakats sunnat before Zuhr prayer, but this hadith proves that 2 rakat sunnat before the Zuhr prayer is also allowed.

(iii) Asr Prayer.

2 or 4 rakats sunnat ghair Mu'akkadah, 4 rakats Farḍ. Ali (R.A.) said, "Allah's messenger (S.A.W.) used to pray 4 rakats before Asr prayer separating them with a salutation........"

(TIRMIZI)

Another hadith narrated by Ali (R.A.) says, "Allah's messenger (S.A.W.) used to pray two rakats before Asr prayer."
(ABU DAWŪD)

(iv) Maghrib Prayer.

2 rakats nafl, 3 rakats farḍ, 2 rakats sunnat Mu'akkadah and an unspecified number of nafl as time and capacity allows.

Abdullah bin Mughaffal reported the Prophet (S.A.W.) as saying,

"Pray before the Maghrib prayer," adding when saying it the third time, "This applies to those who wish to do so."

(BUKHARI & MUSLIM)

That was because he did not wish people to treat it as a compulsory sunnat.

2 rakats nafl after sunset and before the maghrib prayer are allowed for those who wish to do so. For this the above hadith is a sure proof. However, some people forbid this and others find it very strange if they see a person offer 2 rakats nafl before Maghrib.

(v) **Isha Prayer.**

An unspecified number of nafl rakats according to the time and capacity, 4 rakats farḍ, 2 rakats sunnat Mu'akkadah, unspecified number of nafl as time and capacity allows and 3 witr.

Some people insist very emphatically upon the offering of 4 rakats optional sunnat before the isha prayer but during our entire research we could not find a single proof, any practice or order from Prophet Muhammad (S.A.W.) or his companions to justify this claim. Certainly it is allowed to pray nafl while waiting for Jamā'at.

Some people offer 2 rakats nafl after the witr prayer. However, there is an authentic hadith which states that the witr prayer should be offered after all the nafl which a person wishes to pray have been offered.

Ibn Umar (R.A.) reported that the Messenger of Allah (S.A.W.) said, "Make witr as the last prayer of your night prayer."

(MISHKAT)

Chapter 3

AZAN ..... IQAMAT

As you know, in all Muslim countries Azan is called aloud five times a day and you must have heard it. Have you ever wondered how it started?

STORY OF AŻAN

A long time ago when the Muslims migrated from Makkah to Madinah they used to agree about a fixed time for the congregational prayer. They found it difficult to remember the time fixed for the prayer sometimes, especially when they were busy doing their work. One day Prophet Muhammad (S.A.W.) and the Muslims discussed the matter of calling the people for the congregational prayer at the exact time. Some of the believers suggested the use of something like the bell of the Christians, others suggested the use of a horn like that of the Jews, but Umar (R.A.) suggested sending someone to announce the prayer. Then Allah's Messenger (S.A.W.) appointed Bilal to call the people to prayer. But it seems through the study of ahadith that the method was not satisfactory. Then Prophet Muhammad (S.A.W.) agreed to use a Naqoose (a conch), something like the bell of Christians but he was not happy to use it because of its similarity with the Christians.

After Prophet Muhammad (S.A.W.) had ordered a bell to be made so that it could be struck to gather the people to prayer; on that same day a companion, Abdullah bin Zaid bin Abd Rabbihi, said, "I was sleeping when I saw a man carrying a naqoose in his hands, and I said, 'Servant of Allah, will you sell this to me?' When he asked what I would do with it? I replied, that we would use it to call the people to prayer. He said, 'Shall I not guide you to something better than that?' I replied, 'Certainly', so he told me to say,

'Allāhu Akbar, Allāhu Akbar, Allāhu Akbar, Allāhu Akbar, Ash hadu an lā ilāha illal lāh, ash hadu an lā ilāha illal lāh, Ash hadu an-na Muḥammadar resūlul-lāh, Ash hadu an-na Muḥammadar rasūlul-lāh, ḥayya 'alaṣ ṣalāh, ḥayya 'alaṣ ṣalāh, ḥayya 'alal falāḥ, ḥayya 'alal-falāḥ Allāhu Akbar, Allāhu Akbar, Lā ilāha illal lāh.'

After the Ażan the stranger kept quiet for a while and then said, 'When the congregation is ready you should say:– Allāhu Akbar, Allāhu Akbar, Ash hadu an lā ilaha illal lāh, Ash hadu an-na Muhammadar rasūlul-lāh, ḥayya 'alaṣ ṣalāh, ḥayya 'alal falāḥ, qad qāma tiṣ ṣalah, qad qāma tiṣ salāh, Allāhu Akbar, Allāhu Akbar, lā ilāha illal lāh .

When I told Allah's Messenger (S.A.W.) in the morning what I had seen,he said, 'It is a true vision, insha-Allah, so get up along with Bilal, and when you have taught him what you have seen let him use it in making the call to prayer, for he has stronger voice than you have'.

So I got up along with Bilal and began to teach it to him, and he used it in making the call to prayer.

Umar bin al-Khattab heard this when he was in his house, and he came out trailing his cloak and said, 'Messenger of Allah (S.A.W.), by Him who has sent you with the truth, I have seen the same kind of thing as has been revealed.' To this Allah's Messenger (S.A.W.) replied, 'Praise be to Allah!' "

(Darmi, Ahmad, Ibn Majah, Ibn, Khuzaimah, Tirmizi)

So from that day on to the present day Ażan is said to gather people for the congregational prayer.

THE MUAŻŻIN

A person who calls people for the congregational prayer is called a Muażżin Before saying the Ażan he should stand facing Ka'bah in Makkah. He should raise his hands to his ears putting the tips of forefingers into his ears and call in a loud voice. When he says Ḥayya 'alaṣ Ṣalāh he should turn his face to the right and when he says Ḥayya 'alal Falāḥ he should turn his face to the left.

TEXT OF THE AŻAN

اَللّٰهُ اَكْبَرُ - اَللّٰهُ اَكْبَرُ - اَللّٰهُ اَكْبَرُ - اَللّٰهُ اَكْبَرُ

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ ، اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ ،

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ ، اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ ،

حَيَّ عَلَى الصَّلٰوةِ ، حَيَّ عَلَى الصَّلٰوةِ ،

حَيَّ عَلَى الْفَلَاحِ ، حَيَّ عَلَى الْفَلَاحِ ،

اَللّٰهُ اَكْبَرُ ، اَللّٰهُ اَكْبَرُ ،

لَآ اِلٰهَ اِلَّا اللّٰهُ ۝

Allāhu Akbar
Allah is the greatest
Allāhu Akbar
Allah is the greatest
Allāhu Akbar
Allah is the greatest
Allāhu Akbar
Allah is the greatest
Ash hadu an lā ilāha illal lāh
I bear witness that there is no deity but Allah.
Ash hadu an lā ilāha illal Lāh
I bear witness that there is no deity but Allah.
Ash hadu an-na Muḥammadar rasūlul lāh
I bear witness that Muhammad (S.A.W.) is the messenger of Allah.
Ash hadu an-na Muḥammadar rasūlul lāh
I bear witness that Muhammad (S.A.W.) is the messenger of Allah.
Ḥayya'alaṣ ṣalāh
Come to prayer
Ḥayya 'alaṣ salāh
Come to Prayer.
Ḥayya 'alal falāḥ
Come to your Good
Ḥayya 'alal falāḥ
Come to your Good.
Allāhu Akbar
Allah is the greatest
Allāhu Akbar
Allah is the greatest
Lā ilāha illal Lah
There is no deity but Allah.

AŻAN FOR FAJR

An additional phrase is included in the Ażan for the Fajr prayer after the second Ḥayya 'alal Falāḥ

اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ
اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ

Aṣ ṣalātu Khayrum minan nawm - Prayer is better than sleep.
Aṣ ṣalātu Khayrum minan nawm - Prayer is better than sleep.

LISTENING TO THE AŻAN

1) When the believers hear the Ażan they should listen to it in

silence and repeat each phrase of the Ażan in silence immediately after the Muażżin has finished saying the phrase.

2) When the Muażżin says:– Ḥayya 'alaṣ ṣalāh and Ḥayya 'alal falāh - the listener should say in reply:-- Lahawla Wala quwwata illa Bil-lāh.

لَاحَوْلَ وَلَاقُوَّةَ إِلَّا بِاللّٰهِ ۝

3) When the Ażan has been completed, the listener and the Muażżin recite Darūd unto Prophet Muhammad (S.A.W.) followed by the Du'ā.

DARŪD AFTER THE AŻAN

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى
إِبْرَاهِيْمَ وَعَلٰى اٰلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۝ اَللّٰهُمَّ
بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى إِبْرَاهِيْمَ
وَعَلٰى اٰلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۝

"Allāh humma ṣal-li 'alā Muḥammadin wa 'alā āli Muḥammadin kamā ṣal-layta 'alā Ibrāheema wa 'alā āli Ibrāheema innaka ḥameedum majeed."

"Oh Allah, let your peace come upon Muhammad (S.A.W.) and the family of Muhammad (S.A.W.) as you have sent peace upon Ibrahim (A.S.) and his family. Truly you are praiseworthy and glorious."

"Allāh humma bārik 'alā Muḥammadin wa 'alā āli Muḥammadin kamā bārakta 'alā Ibrāheema wa 'alā āli Ibrāheema innaka ḥameedum majeed."

"Oh, Allah, bless Muhammad (S.A.W.) and the family of Muhammad (S.A.W.) as you have blessed Ibrahim (A.S.) and his family. Truly you are praiseworthy and glorious."

DU'Ā OF AŻAN

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلٰوةِ الْقَائِمَةِ

اتِ مُحَمَّدَ نِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا مَّحْمُوْدَ نِ الَّذِیْ وَعَدْتَّهُ ○

"Allāh humma rabba
Hāżhi hid da'wa tit
tām mati waṣ ṣalā
til Qā imati āti
Muḥammada nil waseelata
wal Faḍeelata wab 'ath-hu
maqāmam mahmūda nil
lażee *wa ad tahū."*

"Oh Allah! Lord of this complete prayer of ours. By the blessing of it, give Muhammad (S.A.W.) his eternal rights of intercession, distinction and highest class (in paradise). And raise him to the promised rank you have promised him.

Jabir (R.A.) reported Allah's Messenger (S.A.W.) as saying, "If anyone says when he hears the Ażan , 'O God, Lord of this perfect call and of the prayer which is established for all time, grant Muhammad (S.A.W.) the Wasila and excellency, and raise him up in a praiseworthy position which you have promised', he will be assured of my intercession."

(Bukhari)

IQAMAT

Iqamat is the second call to prayer and is uttered immediately before the beginning of the obligatory prayer offered with congregation.

TEXT OF IQAMAT

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ ○
اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ ○
اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ ○
حَيَّ عَلَى الصَّلٰوةِ ○ حَيَّ عَلَى الْفَلَاحِ ○
قَدْ قَامَتِ الصَّلٰوةُ ○ قَدْ قَامَتِ الصَّلٰوةُ ○
اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ ○ لَآ اِلٰهَ اِلَّا اللّٰهُ ○

Allāhu Akbar
Allah is the greatest
Allāhu Akbar
Allah is the greatest

Ashhadu an lā ilāha illal lāh
I bear witness that there is no deity but Allah.
Ash hadu anna Muḥammadar rasūlul lāh
I bear witness that Muhammad (S.A.W.) is the messenger of Allah.
Ḥayya 'alaṣ Ṣalāh
Come to prayer
Ḥayya 'alal falāḥ
Come to your good
Qad qāmatiṣ ṣalāh
Jamā'at is ready
Qad qāmatiṣ ṣalāh
Jamā'at is ready
Allāhu Akbar
Allah is the Greatest
Allāhu Akbar
Allah is the greatest
Lā ilāha illal lāh
There is no deity but Allah.

This text of Iqamat is the same as that mentioned in the hadith of Abdullah bin Zaid bin Abd Rabbihi who was the first to have a vision about Azan.

Chapter 4

CONDUCT OF SALAT (PRAYER)

SUTRA

Before a person starts to pray he should place something a short distance in front of him of the place where he prostrates (does Sajdah). Such an object is called SUTRA and is used when the person is praying alone. A person passing infront of the person in prayer, should pass on the outside of the sutra.

If someone is praying in congregation, then the imam acts as the sutra. The imam, however, must have his own individual sutra infront of him.

QIBLAH

Wherever a person is in the world, he should face towards the Ka'bah when he is going to pray. The Ka'bah is in the sacred mosque of Makkah in Saudi Arabi. Facing towards Qiblah (Ka'bah) is a very important condition of performance of prayer. However, if the person is in a place such as a desert, jungle, unknown strange city or a place where he does not know the direction of the Qiblah, he should try his best to find out the direction of Qiblah from others. However, if it is not possible then he should use his judgment and face in a direction which he thinks is that of Qiblah and Allah will accept his prayer.

It is important to start the prayer facing the direction of Qiblah and it does not matter if his direction changes while he is praying e.g. in a ship, a train or an aeroplane etc.

NOTE: Nowadays, a compass is available which gives the direction of Qiblah. In strange places and aeroplanes it is a useful instrument to possess.

INTENTION

After facing the Qiblah the person should make niyat (intention). The intention is made within his mind, so the person should think about the particular obligatory, optional or nafl prayer he intends to perform. He should not utter the words of niyat aloud, as this is not authentic or approved by the Prophet (S.A.W.).

TAKBIR TAHRIMAH

After making niyat the person should start his prayer saying "Allāhu akbar" (Allah is the greatest) raising both of his hands to the shoulders, with fingers stretching to the earlobes. He should then fold his hands over his chest right hand over the left hand. This first "Allāhu Akbar" is called Takbir Tahrimah because after saying Takbir Tahrimah every common and worldly action, talk or movement is forbidden. Throughout the prayer theeyes of the worshipper should point to the spot where the forehead rests in Sajdah.

WHERE SHOULD THE HANDS BE FOLDED AND PLACED AFTER SAYING TAKBIR TAHRIMAH?

Some people place their hands under the navel, others place them under the chest but there are hadiths which state that Prophet Muhammad (S.A.W.) used to place his hands over his chest.

a) Halb Ataee (R.A.) reported: "I saw the Prophet (S.A.W.) placing his right hand over his left hand over his chest." (Ahmad,Tirmizi).
b) Wā'il b. Hajr (R.A.) said: "I prayed with Prophet Muhammad (S.A.W.) and he put his right hand over his left hand over his chest." (Ibn Khuzaimah, Abu Dawūd, Muslim).

There are some other narrations which state that some Fuqha used to place their hands under the chest but above the navel. Placing the hands in either of these positions is correct but it is better to place them over the chest according to the practice of Prophet Muhammad (S.A.W.) as mentioned in the above authentic hadiths.

RECITATION BEFORE FATIHAH

There are several du'ās which Prophet Muhammad (S.A.W. used to recite before Fatihah. We will mention two of them.

(١) اَللّٰهُمَّ بَاعِدْ بَيْنِيْ وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ
الْمَشْرِقِ وَالْمَغْرِبِ ○ اَللّٰهُمَّ نَقِّنِيْ مِنْ خَطَايَايَ كَمَا
يُنَقَّى الثَّوْبُ الْاَبْيَضُ مِنَ الدَّنَسِ ○ اَللّٰهُمَّ اغْسِلْنِيْ مِنْ
خَطَايَا بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ ○ (بخاری ومسلم)

"Allāh humma bā'id baynee wa bayna khatāyāya Kamā bā'adta baynal mashriqi wal maghribi, Allāh humma naq-

qinee min khatāyāya kamā yunaq-qath thawbul abyaḍu minad danasi, Allāh hum maghsilnee min Khatāyāya bil māee wath thalji wal bardi." (Bukhari and Muslim).

"O Allah set me apart from my sins as East and West are apart from each other.

O Allah, cleanse me from my sins as a white garment is cleansed from dirt after thorough washing.

O Allah, wash me off from my sins with water, snow and hail."

If a person does not know the du'ā just mentioned then he should recite the following one. Umar (R.A.) is reported to have used this du'ā after saying Takbir Tahrimah.

(٢) سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَلَا اِلٰهَ غَيْرُكَ ؕ

"Subḥāna Kallāh humma wabi ḥamdika watabāra kasmuka wata'alā jad-duka walā ilāha ghayruk.

"Glory be to you, O Allah, and all praises are due unto you, and blessed is your name and high is your majesty and none is worthy of worship but you."

A person can read both du'ās, together or just one of them or any of the other du'ās which are approved by Prophet Muhammad (S.A.W.), and, there are about 7. These du'ās can be found in different places of several Books of Hadith, e.g. Muslim, Tirmizi, Musnad-e-Imam Ahmad, Abu Dawūd, Dar-quṭni, Nisai, Ibn Majah, Ibn Hibban, Muaṭṭa Imam Malik).

All of the 7 du'ās can be read together before reciting surah Fatihah.

This recitation is called Du'ā-ul-Istiftah which means Du'ā of starting. Du'ā-ul Istif tah should only be recited in the first rakat.

TA'AWWUŻ

Then the person who is praying should say:-

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ

" A'użu bil-lāhi minash Shayṭā nir-rajeem."

"I seek Allah's protection from satan who is accursed."

This should only be said in the first rakat.

TASMIAH

Then the person who is praying should say:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

"Bismillāh hir-raḥmā nir-raheem."
"In the name of Allah, the most kind and the most merciful."
This should be said in every rakat before reciting surah Fatihah.

SURAH FATIHAH

Then the person praying should recite surah Fatihah.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ○ الرَّحْمٰنِ الرَّحِيْمِ ○ مٰلِكِ
يَوْمِ الدِّيْنِ ○ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ○ اِهْدِنَا
الصِّرَاطَ الْمُسْتَقِيْمَ ○ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ○ اٰمِيْن ۔

"Alḥamdu lil-lāhi rab-bil 'ālameen.
Ar raḥmā nir-raḥeem.
Māliki yawmid - deen.
Iyyāka na'budu wa
iyyaka nasta'een.
Ihdinaṣ sirātal mustaqeem.
Ṣirāṭal Lażeena an'amta 'alayhim.
Ghayril maghḍūbi
'alayhim walaḍ ḍāl-leen. Āmeen."

"Praise is only for Allah, Lord
of the Universe.
The most kind, the most merciful.
The master of the Day of Judgment.
You alone we worship and to you alone
we pray for help.
Show us the straight way,
the way of those whom you have blessed.
Who have not deserved your anger,
Nor gone astray."

Reciting Fatihah is so important that Prophet Muhammad (S.A.W.) said that no prayer was acceptable without the recitation of Fatihah.

a) Ubadah bin Samit (R.A.) reported Allah's Messenger (S.A.W.) as saying: "There is no prayer acceptable without reciting Surah Fatihah." (Bukhari Muslim, Ahmad, Abu Dawūd, Tirmizi, Nisai, Ibn Majah).

b) Abu Hurairah (R.A.) reported that the Messenger of Allah (S.A.W.) was saying that anyone who prayed any kind of prayer and did

not read in that, Ummul Quran, and in one version Fatihah-tul-Kitab his prayer will be deficient, will be deficient, will be deficient, and not complete. (Bukhari, Muslim Ahmad).

c) Abu Hurairah (R.A.) reported Allah's Messenger (S.A.W.) as saying: "No prayer will benefit a person who did not read in that surah Fatihah." (Ibn Khuzaimah, Ibn Hibban, Ahmad).

In the light of the above hadiths we understand that Surah Fatihah must be recited or read in every rakat of any type of prayer.

RECITATION OF SURAH FATIHAH BEHIND AN IMAM.

Some people are very confused whether they should or should not read Surah Fatihah while praying in congregation. But there should not be any confusion in this matter as the following hadith very clearly answers the question.

a) Ubadah bin Ṣamit (R.A.) said: "We were behind the Prophet (S.A.W.) in the Fajr prayer, and he recited a passage from the Quran, but the recitation became difficult for him. Then when he finished he said, 'Do you recite behind your Imam?' We replied, 'yes, Messenger of Allah (S.A.W.)'. Then the Messenger of Allah (S.A.W.) said: 'Do not recite anything (behind the Imam) except Fatihah-tul-Kitab (Surah Fatihah) because he who does not include it in his recitation in prayer his prayer is not valid.' " (Abu Dawūd, Tirmizi).

b) Abu Hurairah (R.A.) reported that the Messenger of Allah (S.A.W.) said: "If anyone observes prayer (ṣalat) in which he does not read Ummul Qurān (Fatihah), it is deficient, it is deficient, it is deficient, and not complete." It was said to Abu Hurairah: "What should we do when we are behind an Imam?" He, (Abu Hurairah) (R.A.) replied, "Read it in silence......." (Muslim).

AMEEN:

It is sunnah to say Āmeen when a person finishes recitation of Surah Fatihah. If he is praying alone he should say "Āmeen" in silence and if he is praying with congregation behind an Imam then he should say Āmeen fairly loudly when the Imam finishes saying the last verse of Surah Fatihah. When saying Āmeen the voice of the whole congregation should resound at the same time.

There are many hadiths which prove that saying Āmeen aloud is Sunnah of the Holy Prophet (S.A.W.) and it was the regular practice of the companions. We will mention a few of these hadiths here.

a) Naeem al Mujammar said: "I prayed behind Abu Hurairah (R.A.) He recited Bismillāh hir-raḥma nir-raḥeem, then he recited surah Fatihah, and when he reached walaḍ ḍal-leen, he said, Āmeen after it and the people behind him said Āmeen......" (Bukhari).

b) Abu Hurairah (R.A.) reported that the Messenger of Allah (S.A.W.) said: "When the Imam says Ghayril Maghḍūbi 'alayhim

walaḏ ḍal-leen, all of you should say, Āmeen, becuase the Angels say Āmeen and the Imam says Āmeen. And whosoever says Āmeen and his voice blends with that of the angels he would be forgiven his sins." (Ahmad, Abu Dawūd, Nisai).

c) Aisha (R.A.) reported that the Messenger of Allah (S.A.W.) said: "Jews are more envious of Muslims in two things (a) our greeting someone with Assalamu 'alaykum and (b) saying Āmeen (aloud) behind the Imam." (Ahmad, Ibn Majah).

d) Atā said: "I found 200 of the companions praying in the mosque of the Prophet (S.A.W.) and when the Imam said walaḍ ḍal-leen, I heard the echo of their voices resound with Āmeen".

RECITATION AFTER SURAH FATIHAH

It is sunnah for a person who is praying that he should read a surah from Qurān after Fatihah in the first two rakats of the farḍ prayer. He can recite one or more surahs. Here are a few short Surahs which you can recite.

a) Surah Ikhlas

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ هُوَ اللّٰهُ اَحَدٌ ○ اَللّٰهُ الصَّمَدُ ○ لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ○
وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ○

"Qul huwal lāhu aḥad.
Allāh huṣ-ṣamad.
Lam yalid walam yūlad.
Walam yakul-lahū Kufuwan aḥad."

"Say: He is Allah, the only one.
Allah helps and does not need help.
He does not produce a child, and He
Was not born of anyone.
There is no one equal to Him."

b) Surah Falaq.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ○ مِنْ شَرِّ مَا خَلَقَ ○ وَمِنْ شَرِّ
غَاسِقٍ اِذَا وَقَبَ ○ وَمِنْ شَرِّ النَّفّٰثٰتِ فِى الْعُقَدِ ○ وَمِنْ
شَرِّ حَاسِدٍ اِذَا حَسَدَ ○

Qul A'ūzubi rab-bil falaq.
Min shar-rimā Khalaq.
Wa min shar-ri ghāsiqin iza waqab.
Wa min shar-rin naf-fāthāti fil 'uqad.
Wa min shar-ri hasidin Iza Hasad

"Say: I seek refuge in the Lord of the dawn,
from the evil of all that He has created,
and from the evil of the darkness of night when it falls,
and from the evil of those (charmers) who blow into knots.
And from the evil of the envier when he envies."

c) Surah Nas.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ اِلٰهِ النَّاسِ ۝
مِنْ شَرِّ الْوَسْوَاسِ ۙ الْخَنَّاسِ ۝ الَّذِيْ يُوَسْوِسُ فِيْ صُدُوْرِ النَّاسِ ۝
مِنَ الْجِنَّةِ وَالنَّاسِ ۝

Qul A'uzubi rab-bin nās.
Malikin nās. Ilā hin-nās.
Min shar-ril waswā sil khan-nās.
Allazi yuwaswisu fee ṣudū rin-nās.
Minal jin-nati wan-nās.

"Say: I seek refuge in the sustainer of mankind.
the Owner of Mankind, Lord of Mankind.
From the evil of the sneaking whisperer.
Who whispers in the hearts of mankind.
(Whether he be) from among jinns or mankind."

RUKU – BOWING

Then the person praying should say "Allāhu Akbar" raising both his hands to shoulder level with the palms facing outwards and fingers stretching to earlobes. He should then bend in ruku so that his trunk (i.e. from head to hips) is perpendicular to the rest of the body. His hands should rest on his knees with the fingers spread apart, taking care that his arms do not touch his body. The person should be calm and composed in the ruku posture and not hurry it. Then he should read: "Subḥāna rab-bi yal azeem" at least three times.

(١) سُبْحَانَ رَبِّيَ الْعَظِيْمِ ۝

This means:
"Glory be to my Lord who is the very greatest."
He can read it (3, 5, 7, 9, 11 etc.) times.
There are some other du'ās which can be read with subḥāna rab-bi yal aẓeem or instead of subḥāna rab-bi yal aẓeem. Two of them are mentioned below:–

Other Du'ās in Ruku:

Aisha (R.A.) reported that the messenger of Allah (S.A.W.) mostly read the following du'ā in his ruku and sajdah.

(٢) سُبْحَانَكَ اللّٰهُمَّ رَبَّنَا وَبِحَمْدِكَ اَللّٰهُمَّ اغْفِرْلِيْ ٥ (بخاری و مسلم)

"Subḥāna Kallā humma rab-banā wabiḥamdika Allāh hum maghfirlee." (Bukhari, Muslim).

This means:
"Glory be to you, oh our Lord, and all praise be to you. Oh Allah, forgive me."

Ali (R.A.) reported that the Messenger of Allah used to read the following Du'a in Ruku:

(٣) اَللّٰهُمَّ لَكَ رَكَعْتُ وَبِكَ اٰمَنْتُ وَلَكَ اَسْلَمْتُ اَنْتَ رَبِّيْ
خَشَعَ سَمْعِيْ وَبَصَرِيْ وَمُخِّيْ وَعَظْمِيْ وَعَصَبِيْ ٥ وَمَا
اسْتَقَلَّتْ بِهٖ قَدَمِيْ لِلّٰهِ رَبِّ الْعَالَمِيْنَ ٥ (احمد، مسلم، ابوداود)

"Allāh humma laka Raka'tu,
wabika āmantu,
walaka aslamtu,
anta rab-bī khashi'a sam'ee
Wabaṣaree wa mukh-khee wa 'aẓmee
wa 'aṣabee wa masta qal - lat
bihee qada may-ya lil-lāhi.
rab-bil 'ālameen."
(Ahmad, Muslim, Abu Dawūd etc.)

"Oh! my Lord, I bowed to you and I believed in you and I submitted to you. You are my Lord. My ear, my sight, my brain, my bones, my tendons and whatever has been carried by my feet is submitted for the Lord of the worlds."

There are other du'ās which Prophet Muhammad (S.A.W.) read in Ruku and they can be found in other Books of Hadith.

Perfection of Ruku and Saidah.

Abi Masud al Badri (R.A.) reported that the Messenger of Allah (S.A.W.) said:

"Allah does not consider the prayer of a man who does not straighten his back when bowing for Ruku and performing Sajdah." (Ibn Khuzaimah, Ibn Hibban, Tabrani).

Abi Qatādah (R.A.) reported that the Messenger of Allah (S.A.W.) said:

"The worst thief is one who steals in his prayer."

Then the companions asked, "How can someone steal from his prayer?"

Prophet (S.A.W.) answered,

"He does not complete his Ruku and Sajdah with perfection." Or he said,

"He does not make his back straight in Ruku and Sajdah." (Ahmad, Tabrani, Ibn Khuzaimah, Hakim).

These hadiths prove that Ruku and Sajdah should be done calmly, slowly and perfectly, otherwise salat of the person will be deficient.

QAWMAH (STANDING AFTER RUKU)

After the perfect Ruku the person praying should raise his head from Ruku saying:-

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ

"Sami 'allāh hu liman ḥamida."

"Verily Allah listens to one who praises him." and * raise his hands up to the level of his shoulders with palms facing outwards and fingers stretched to the earlobes and then he should lower his hands to his sides. In the standing position he should be erect so that the joints of his body go back in place. While in this position he should recite one or all of the following du'ās as many times as he likes.

---

*Some people get very annoyed when they see someone raising his hands while going into Ruku and again raising his hands while lifting his head from Ruku.

There are, however, authentic hadiths which prove that Prophet Muhammad (S.A.W.) used to raise his hands at the beginning of prayer, before and after Ruku and when standing up for the third rakat. Every single Book of Hadith like Bukhari, Muslim, Muaṭṭa Imam Malik, Abu Dawūd, Tirmizi, Nisai, Ibn Majah, Ibn Khuzaimah, Hakim, Ahmad, Shafaee, Tabrani, Baihaqi etc. etc. mentions these hadiths. Nearly four hundred companions also narrate this practice of Prophet Muhammad (S.A.W.). So, there is not the slightest doubt that the raising of hands is sunnat and a person who practises this sunnat gets a greater reward than the person who does not practise it. However, even though the action is mentioned in the hadiths, all the ulamas agree that the prayer of a person who does not raise (continued on page 37)

DU'ĀS IN QAWMAH

a) "Rab-banā lakal ḥamd." رَبَّنَا لَكَ الْحَمْدُ ۝

"Oh, our Lord, all the praises be to you."

b) "Rab-banā lakal ḥamd, ḥamdan
Katheeran ṭayyiban mubarakan fee."

رَبَّنَا لَكَ الْحَمْدُ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ ۝

"Oh our Lord, all praises be to you,
Very many, pure and blessed praises be to you."

c) Abi Sa'eed al Khudree (R.A.) says that when the messenger of Allah (S.A.W.) used to say:-
"Sami 'allāh hu liman ḥamida" he would follow it with:-

اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْأَ السَّمَاوَاتِ وَمِلْأَ الْأَرْضِ وَمِلْأَ
مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ أَهْلَ الثَّنَاءِ وَالْمَجْدِ أَحَقُّ مَا قَالَ
الْعَبْدُ وَكُلُّنَا لَكَ عَبْدٌ - اَللّٰهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا
مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ -

(مسلم، احمد، ابوداؤد)

*"Allāh humma rab-banā lakal ḥamdu mil as
samāwāti wa mil al arḍi wa mil amā
shi'ta min shayin ba'du: ah lath
thanāee wal majdi ahaq-qu mā qālal
'abdu Wa Kullu-na Laka 'abd, Allāh humma
lā māni'a limā a'ṭayta walā mu'ṭya limā
mana'ta walā yanfa'u Żal jad-di minkal jad."
(Muslim, Ahmad, Abu Dawūd)*

"Oh Allah, our Lord, all praises be to you, as much as they can fill the heavens and the earth and everything which you want to be filled after that. You deserve to be praised and glorified. You deserve more than what your servant has said and all of us are your slaves. Nobody can prevent whatever you want to give and nobody can give whatever you want to prevent and a person with high rank cannot benefit himself or another from his high rank against your will."

(continuation from page 36) his hands is acceptable. Therefore, Muslims should not fight over this issue. If someone does not wish to raise his hands he should not discourage others from doing so because it is not a major controvertial point.

There are some other du'ās which can be read in the Qawmah position and these can be found in other Books of Hadith.

FIRST SAJDAH (PROSTRATION).

After the perfect qawmah the person praying should move to perform sajdah saying:-

"Allāhu Akbar," putting palms downwards on the ground below the ears. The knees should be brought downwards on the ground. His fingers and toes should be pointing towards Qiblah without spreading the fingers of the hands. During prostration seven parts of the body should touch the ground:

(i) the forehead along with the tip of the nose.
(ii) both hands
(iii) both knees
(iv) the bottom surface of the toes of both feet.

In this position he should say:–

(١) سُبْحَانَ رَبِّيَ الْأَعْلَىٰ

"Subḥāna Rabbi yal a'lā"

He should say this at least 3 times or 5, 7, 9, 11 etc. times.
"Oh Allah, glory be to you, the most high."
There are some other du'ās which can be read in the sajdah position.

OTHER DU'ĀS IN SAJDAH

i) Ali (R.A.) said that the Messenger of Allah (S.A.W.) used to say while doing sajdah:–

(٢) اَللّٰهُمَّ لَكَ سَجَدْتُ وَبِكَ اٰمَنْتُ وَلَكَ اَسْلَمْتُ سَجَدَ وَجْهِيَ لِلَّذِي خَلَقَهُ وَصَوَّرَهُ فَاَحْسَنَ صُوَرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ فَتَبَارَكَ اللّٰهُ اَحْسَنُ الْخَالِقِيْنَ ۝ (مسلم)

"Allāh humma laka sajadtu, wabika āmantu,
walaka aslamtu ,
sajada wajhiya *Lillażikhalaqahū*
Wasaw-warahū fa aḥsana ṣuwarahū,
Fashaq-qa sam'ahū wabaṣarahū
fatabāra kal-lāhu aḥsanul khāliqeen".
(Ahmad, Muslim).

"Oh Allah, for you I have prostrated, and in you I have faith, and unto you I have submitted, my forehead has prostrated in front of one who created it and gave shape to it and made it perfectly. Then he gave power of hearing and sight and blessed is Allah's name who is the perfect creator."

ii) Abu Hurairah (R.A.) said that the Messenger of Allah (S.A.W.) used to say in his sajdah:–

(٣) اَللّٰهُمَّ اغْفِرْلِيْ ذَنْبِيْ كُلَّهٗ دِقَّهٗ وَجِلَّهٗ اَوَّلَهٗ وَاٰخِرَهٗ وَعَلَانِيَتَهٗ وَسِرَّهٗ - (مسلم)

"Allāh hum maghfirlee *Żanbee* kul-lahū diq-qahū,
wa jil-lahū wa aw-walahū wa ākhirahū, wa
'alā niy-yatahū wa sir-rahū."
(Muslim, Abu Dawūd, Hakim).

"Oh Allah, forgive all of my sins, minor
ones and major ones,
Ones I committed previously and
Ones I commit in the future.
Ones I commit openly
And ones I commit secretly."

There are some other du'ās which the Messenger of Allah (S.A.W.) used to say in his Sajdah but these du'ās are too long to mention here. They can be found in authentic Books of Hadith like Muslim, Ahmad, Nisai Abu Dawūd etc. It is not surprising that Prophet Muhammad (S.A.W.) stayed in Ruku and Sajdah for long intervals.

All of the authentically approved du'ās can be said with subḥāna Rabbi yal a'lā or on their own or altogether according to the time available and capacity of the person.

In Sajdah position the worshipper is at his closest to Allah. Hence, Sajdah should be performed calmly, and quietly, without figgeting, and the worshipper should try to read as many du'ās as he possibly can.

JALSAH (SITTING BETWEEN TWO SAJDAH)

After performing one sajdah perfectly and calmly, the person praying should raise his head from sajdah saying, "Allāhu akbar", bending the left foot and sitting on it while keeping the right foot propped up with its toes pointing towards the Qiblah, the palms of his hands should rest on his thighs and knees. the back should be straight so that the joints go back in place. It is sunnat to say the following du'ā while sitting in between the two sajdahs.

اَللّٰهُمَّ اغْفِرْلِي وَارْحَمْنِيْ وَاهْدِنِيْ وَعَافِنِيْ وَارْزُقْنِيْ
وَاجْبُرْنِيْ وَارْفَعْنِيْ ۝

"Allāh hum maghfirlee warḥamnee wahdinee
wa 'āfinee warzuqnee wajburnee war fa'nee"
(Abu Dawūd).

"Oh Allah, forgive me, and have mercy on me,
and keep me on the right path,
and keep me healthy,
and provide me with halal sources of living,
and complete my shortcomings,
and make my rank high."

The worshipper can say this du'ā once or as many times as he likes.

SECOND SAJDAH

Then the person should perform the second sajdah saying, ".Allahu Akbar" and repeat what he did in the first sajdah.

JALSAH – E– ISTARĀHAT (SITTING FOR REST).

Then he should raise his head up saying 'AllāhuAkbar" and sit for a short while as he did in jalsah. He does this before standing up for the second rakat.

SECOND RAKAT

After standing up for the second rakat he should fold his hands over his chest as he did in the first rakat and start his recitation bv reading "Bismillāh..........and Surah Fatihah followed by any passage or a chapter of the Holy Quran." Then he should complete his second rakat in the manner of the first one.

While choosing a passage or a chapter for the recitation in the second or a subsequent rakat the worshipper should observe the order in which they occur in the Holy Qurān. Also, each Surah or verse should be shorter than the one recited before it. Hence, longer surahs are recited before shorter surahs.

TASHAHUD

After completing the last sajdah of the second rakat, the person should raise his head saying: "Allāh•Akbar". He should sit as he sat between the two sajdah, putting his left hand on his left knee and right handon his right knee. The fist of the right hand is closed except for the index finger which is protruded. It is protruded so that the

right thumb is brought to the second division of the index finger. In this position the person should read:–

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ ○ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ . (متفق عليه)

"At-taḥiy-yātu lil-lāhi waṣ ṣalawatu waṭ-ṭay yibātu.
As-salāmu 'alayka ay-yuhan-nabiy-yu
wa raḥma tullāhi wa barakātuhū
As-salāmu 'alaynā wa'alā 'ibādil-lā hiṣ-ṣaliheen."

"Ash hadu anlā ilāha illal lāhu
wa ash hadu an-na Muḥammadan
'ab-duhū wa rasūluh."

"All compliments, all physical prayer,
and all monitary worship are for Allah.
Peace be upon you, Oh Prophet,
and Allah's mercy and blessings.
Peace be on us and on all righteous
slaves of Allah."

"I bear witness that no one is worthy of
worship except Allah.
And I bear witness that Muhammad
(S.A.W.) is His slave and Messenger."

While reading "Ash hadu......'abduhū wa rasūluh." a person should raise the index finger of his right hand slightly and return it to its previous position after he has finsihed saying it.

A person praying 2 rakats only should continue to the next stage which is Salat Alan-Nabi (Darūd).

STANDING UP FOR THIRD RAKAT

If a person is praying three or four rakats, then he should stand up after tashahud saying "Allāhu Akbar" and raising his hands as he did in Takbir Tahrimah start his recitation with "Bismillāh.....and then Surah Fatihah." In the third or fourth rakat of farḍ prayer recitation of Fatihah is sufficient. There is no need to say another

Surah. But a person praying sunnat or nafl prayer can read a surah after Fatihah. After recitation he should continue to complete his third rakat (or fourth rakat if he is praying four).

After the completion of last rakat he should sit for tashahud as described above (as he sat after praying 2 rakats).

After Tashahud he should read Salat Alan-Nabi (Darūd) as follows:-

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى
إِبْرَاهِيْمَ وَعَلٰى اٰلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ - اَللّٰهُمَّ
بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى إِبْرَاهِيْمَ
وَعَلٰى اٰلِ إِبْرَاهِيْمَ إِنَّكَ حَمِيْدٌ مَّجِيْدٌ -

"Allāh humma ṣal-li 'alā Muḥammadin
wa 'alā āli Muḥammadin,
Kamā ṣal-layta 'alā Ibrāheema
Wa'alā āli Ibrāheema
innaka ḥameedum majeed."

"Oh Allah, send grace and honour on
Muhammad (S.A.W.) and
On the family and true followers of Muhammad (S.A.W.),
just as you sent Grace and Honour on
Ibrahim (A.S.)
and on the family and true followers of Ibrahim (A.S.)
Surely, you are praiseworthy, the Great."

"Allāh humma bārik 'alā Muḥammadin
wa 'alā āli Muḥammadin,
Kamā bārakta 'alā Ibrāheema
Wa 'alā āli Ibrāheema
innaka ḥameedum majeed."

"Oh Allah, send your blessing on Muhammad (S.A.W.)
and the true followers of Muhammad (S.A.W.), just
as you sent blessings on Ibrahim (A.S.)
and his true followers.
Surely, you are praiseworthy, the Great."

DU'ĀS AFTER SALAT ALAN-NABI (DARŪD)

There are quite a lot of du'ās which Prophet (S.A.W.) used to say after Darūd and he taught them to the companions. Here we will mention a few of them.

i) Abdullah bin Amr (R.A.) said that Abu Bakr (R.A.) said to the

Messenger of Allah, "Please teach me a du'ā so I can say it in my prayer."
So the Messenger of Allah (S.A.W.) said,
Say:—

(١) اَللّٰهُمَّ اِنِّیْ ظَلَمْتُ نَفْسِیْ ظُلْمًا كَثِيْرًا وَلَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ فَاغْفِرْلِیْ مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِیْ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ (بخاری ومسلم)

"Allāh humma innee ẓalamtu nafsee Zulman Katheeran, walā yaghfi ruz żunuba
illā anta faghfirlee maghfiratam min 'indika, war ḥamnee innaka antal ghafūrur raḥeem."
(Bukhari and Muslim).

"Oh Allah, I have been very cruel to myself (by ignoring my duty to you) and there is no one who can forgive the sins except you. So forgive me because you are the only forgiver and have mercy on me. Verily, you are the forgiver and merciful."

ii) Shadād bin Aus (R.A.) reported that the Prophet of Allah (S.A.W.) used to say in his prayer:—

(٢) اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ الثَّبَاتَ فِی الْاَمْرِ وَالْعَزِيْمَةَ عَلَى الرُّشْدِ وَاَسْئَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَاَسْئَلُكَ قَلْبًا سَلِيْمًا وَّلِسَانًا صَادِقًا وَاَسْئَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ وَاَعُوْذُبِكَ مِنْ شَرِّ مَا تَعْلَمُ وَاَسْتَغْفِرُكَ لِمَا تَعْلَمُ. (نسائی)

"Allāh humma innee as-alu katn Thubata fil amri, wal 'azeemata 'alar rushdi, wa as-aluka shukra ni'matika, wa ḥusna 'ibādatika, wa as-aluka qalban saleeman, wa lisānan ṣādiqan, wa as-aluka min khayri mā Ta'lamu, wa a'uzubika *min Shar-ri mā ta'lamu, wa as taghfiruka, limā ta'lamu."(Nisai).*

"Oh Allah, I ask you for strength in every matter of dean and a strong will power to be on the right path. And I ask you to

make me thankful for your bounties and give me ability to worship you perfectly. And I ask you to make my heart sincere and my tongue truthful. I ask you for every goodness known to you and I seek refuge in you from everything bad that you know is bad.
I ask your forgiveness for all mistakes you know."

(iii) Aisha (R.A.) reported that the Prophet (S.A.W.) used to say this du'ā in his prayers:–

(٣) اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ
الدَّجَّالِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ ط
اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنَ الْمَاْثَمِ وَالْمَغْرَمِ (بخاری ومسلم)

"Allāh humma innee A'ūżubika min
Ażābil qabri, wa A'ūzubika min
fitna tid daj-jāli, wa A'ūżubika
min fitna til maḥyā wal mamāt.
Allāh humma innee A'ūżubika minal
Ma'thami wal maghrami."
(Bukhari and Muslim).

"Oh Allah I seek refuge in you from the punishment of the grave, and I seek refuge in you from the troubles of daj-jal, and I seek refuge in you from the difficulties and troubles of the life and death. Oh Allah, I seek refuge in you from every kind of sin and unexpected troubles."

(٤) رَبِّ اجْعَلْنِيْ مُقِيْمَ الصَّلٰوةِ وَمِنْ ذُرِّيَّتِيْ رَبَّنَا وَتَقَبَّلْ
دُعَآءِ رَبَّنَا اغْفِرْلِيْ وَلِوَالِدَيَّ وَلِلْمُؤْمِنِيْنَ يَوْمَ يَقُوْمُ
الْحِسَابُ ۝

(iv) *"Rab bij'alnee muqeemaṣ ṣalati wa min*
żur-riy yatee rab-banā wata qab-bal
du'ā, rab-ba naghfirlee waliwaliday-ya
wa lil mumineena yawma yaqūmul
ḥisāb."

"Oh Lord, make me and my children keep up prayers,
Our Lord, accept our prayer,
Our Lord, forgive me and my parents
and all the Believers on the Day of Judgment."

Although most people read Rab bij'alnee after Darūd; it is permitted to recite any nice du'ā. However, it should be known that this du'ā is not one of those du'ās which Prophet (S.A.W.) used to say after Darūd. It is preferable to read both Rab bij'alnee and the du'ās which are authentically proved from the Prophet (S.A.W.) and those he taught to his companions. We have mentioned only four but there are about twelve. However, they are too lengthy to mention here.

ENDING THE PRAYER

After praying for himself as much as the person wishes he should end his prayer saying:–

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ

"As-salāmu 'alaykum wa raḥmatul lāh,"

"Peace be on you and the mercy of Allah,"

turning the face first to the right and then to the left, both times over the shoulder.

This brings the two, three or four rakats of the prayer to completion.

DU'ĀS AFTER SALUTATIONS

There are many du'ās which Prophet Muhammad (S.A.W.) used to say after salutation. So, a person praying should try to memorise them and follow the practice of Prophet Muhammad (S.A.W.). Some of these du'ās we will mention here.

It was the continuous practice of Prophet Muhammad (S.A.W.) when he turned away from his prayer to say:–

1.

(١) اَللّٰهُ اَكْبَرُ ۝

(٢) اَسْتَغْفِرُ اللّٰهَ ۝ اَسْتَغْفِرُ اللّٰهَ ۝ اَسْتَغْفِرُ اللّٰهَ ۝

(٣) اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ ۝ (مسلم)

a) Allāhu Akbar (once aloud)
   (Allah is the greatest)
b) Astagh firul-lāh (3 times)
   (I ask Allah to forgive me).
c) *Allāh humma antas salāmu*
   Wa minkas salāmu
   tabārakta yā Żaljalāli wal ikrām.

Oh Allah, you are the peace,
And you are the source of peace,
you are blessed, O possessor of Glory
and Honour). (MUSLIM)

اَللّٰهُمَّ أَعِنِّيْ عَلٰى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ ○

2. *Allāh humma a'innee alā Żikrika*
wa shukrika wa ḥunsni 'ibadatika.
(Ahmad, Abu Dawūd).
(Oh Allah, help me to remember you all the time,
And to thank you, and to worship you perfectly).

لَآ إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، وَلَهُ الْحَمْدُ وَهُوَ
عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ اَللّٰهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ
لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ ○ (بخاری، مسلم)

3. a) "*Lā ilāha illal lāhū waḥdahū lā shareeka lahū.*
Lahul Mulku wala hul ḥamdu
wa huwa 'alā kul-li shay-in qadeer."

b) "*Allāh humma lā māni'a limā a'ṭayta*
wa lā mu'ṭiya limā mana'ta wa lā
yanfa'u Żaljad-di minkal jad."
(Bukhari, Muslim).

a) "There is no God but Allah,
He is the only one and has no partner,
Sovereignty and praise are only for Him.
And he has full authority over everything."

b) "Nobody can prevent whatever you want
to give and nobody can give whatever you
want to prevent and a person with high
rank cannot benefit himself or another
from his high rank against your will."

سُبْحَانَ اللهِ 33 بار - اَلْحَمْدُ لِلّٰهِ 33 بار - اَللهُ أَكْبَرُ 34 بار

4. It is sunnat to say subḥā nallāh (33 times), "Glory be to Allah."

Alḥamdu lillāh (33 times), "Praise be to Allah."

and Allāhu Akbar (34 times) "Allah is the greatest."

There are very many du'ās which Prophet Muhammad (S.A.W.) used to say and he taught them to his companions. These can be found in famous Books of Hadith.

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Chapter 5

'OCCASIONAL PRAYERS

WITR PRAYER

Witr Prayer is sunnat Mu'akkadah. It is very much emphasized by Prophet Muhammad (S.A.W.). He did not leave this prayer even during a journey or when mounted on camelback.

It was so much emphasized that some Muslim scholars understood that it was wajib (compulsory) but after a careful study of hadiths it can be said that it is not wajib but a very much emphasized prayer.

Witr prayer is often mistakenly thought of as part of the Isha prayer. This is not so. Witr prayer is a separate prayer which can be offered after the Isha prayer right up to the break of dawn. For the convenience of the believers Prophet (S.A.W.) allowed Witrs to be offered straight after Isha.

In Arabic tne word witr means, One. In hadiths the Messenger of Allah says: "Allah is one,so he likes the number, ONE."

(Muslim).

Allah also likes odd numbers because when an odd number is divided by 2,the remainder is always one. For this reason Prophet (S.A.W.) preferred odd numbers. He liked to do things in odd numbers in his routine life, also, such as: when saying prayers, saying du'ās, eating dates etc. That is why Prophet (S.A.W.) asked the believers to pray witr at the end of the night prayer so that it can make the night prayer into an odd number.

Abdullah bin Umar (R.A.) says that the Messenger of Allah (S.A.W.) said: "Night prayer is to be offered in 2 rakats units. When one of you feels that dawn is near then he should offer 1 rakat which can make all the night prayer he offered into an odd number."

(Bukhari, Muslim).

NUMBER OF RAKATS OF WITR PRAYER

Abdullah bin Umar (R.A.) said that the messenger of Allah (S.A.W.) said: "Witr prayer is one rakat at the end of the nafl prayer at night."

Abu Ayub (R.A.) says that Prophet Muhammad (S.A.W.) said: "Every Muslim should pray witr. Anyone who likes to pray 5 rakats of witr he should do so, anyone who likes to pray 3 rackats, he should do so, and anyone who likes to pray one rakat, he should do so."

(Abu Dawūd, Nisai, ibn Majah).

We understand from the above mentioned hadiths that the actual witr prayer is one rakat, although a person can offer, 1,3, 5,7, or 9 rakats of witr prayer. All of these numbers are approved by Prophet Muhammad (S.A.W.) in authentic hadiths.

TIME OF WITR PRAYER

Witr prayer can be offered after the Isha prayer right up to the break of dawn.

Aisha (R.A.) said: "Prophet Muhammad (S.A.W.) prayed witr during all times of the night. Sometimes he prayed Witr during the first part of the night, sometimes during the middle part of the night, and sometimes during the end part of the night but he used to complete the prayer before the break of dawn."

(Bukhari, Muslim).

However, a person who thinks he could not get up to pray witr at the end part of the night can offer witr immediately after Isha or before he goes to bed. But someone who thinks that he can get up and pray nafl at night should pray witr at the end of his night prayer.

Jabir (R.A.) said that the Prophet (S.A.W.) said: "Anyone of you who could not get up at the end part of the night he should pray witr in the first part of the night and anyone of you who thinks he can get up at the end part of the night he should pray witr then, because the angels are present for the prayer offered at the end part of the night."

(Muslim, Ahmad, Tirmizi, Ibn Majah).

HOW TO PRAY WITR

When praying one Witr a person can offer it as the usual prayer.

When praying 3, 5, 7 or 9 rakats of witr prayer there is more than one way the prayer can be offered.

For example:-

a) A person praying 3 rakats witr can pray 2 rakats like the usual prayer. After the Salutation, As-salāmu 'alaykum wa raḥmatul-lāh, first to the right and then to the left he should get up immediately to complete the third rakat. This way of offering witr prayer is called, witr bil faṣal'.
b) A person praying 3 rakats or 5 rakats Witr should not sit for Tashahud in between the rakats except in the last rakat.
c) A person praying 3, 5 or 7 rakats Witr should sit in Tashahud in the last but one rakat, e.g. in the second rakat if he is offering 3 Witr, fourth rakat if he is offering 5 witr, or sixth rakat if he is offering 7 Witr and so on. He should read Tashahud and then get up for the last rakat and complete it.

All 3 methods are authentic and are practised by the great ulamas and scholars. So Muslims can choose any one of these 3 methods to offer the witr prayer. When praying 3 rakats, witr, however, it is preferable to chose method 'a' or 'b' as Prophet Muhammad (S.A.W.) said: "Do not make yourwitr prayer similar to your maghrib prayer."
(Qiamul-lail).

DU'Ā QUNŪT IN WITR PRAYER

Reading du'ā Qunūt in the last rakat of the Witr Prayer is a proved practice of Prophet Muhammad (S.A.W.) and it can be read before ruku or after ruku.

a) Someone who wants to read Qunūt before ruku he should read it after he has finished reciting surah Fatihah and chapter of the Holy Quran. While reciting du'ā Qunūt a person can cup his hands in front of him or he can leave them folded.

b) Someone who wants to read du'ā Qunūt after the ruku he can read it with his hands cupped in front of him or he can let his hands rest at his sides. Saying du'ā after the ruku and cupping hands in front is preferable as this was the practice of Prophet Muhammad (S.A.W.).

Some Fuqhas insist that reading du'ā Qunūt is compulsory in the last rakat of the Witr and some others say it is compulsory in the last rakat of the Fajr prayer, but if you study hadiths carefully you will find that it is not compulsory either in the Witr or in the Fajr prayer. Therefore, if a person leaves du'ā Qunūt in his witr prayer his prayer will not be deficient. Also, if someone does not know du'ā Qunūt he need not say another chapter of the Quran or any other words in its replacement. Du'ā Qunūt can be read in any prayer.

TEXT OF DU'Ā QUNŪT

a) Hasan bin Ali (R.A.) said that the Messenger of Allah (S.A.W.) taught me the words which I should say in the du'ā of witr:–

اَللّٰهُمَّ اهْدِنِىْ فِيْمَنْ هَدَيْتَ وَعَافِنِىْ فِيْمَنْ عَافَيْتَ وَتَوَلَّنِىْ
فِيْمَنْ تَوَلَّيْتَ وَبَارِكْ لِىْ فِيْمَا اَعْطَيْتَ وَقِنِىْ شَرَّمَا قَضَيْتَ
فَاِنَّكَ تَقْضِىْ وَلَا يُقْضٰى عَلَيْكَ اِنَّهٗ لَا يَذِلُّ مَنْ وَّالَيْتَ
وَلَا يَعِزُّ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ نَسْتَغْفِرُكَ
وَنَتُوْبُ اِلَيْكَ وَصَلَّى اللّٰهُ عَلَى النَّبِىِّ

"Allāh hum mahdinee feeman hadayta,
Wa 'āfinee feeman 'āfayta,
wata wal-lanee feeman tawal-layta,
wa barik lee feemā a'ṭaita,
waqinee shar-ra mā qaḍayta,
fa-innaka taqdee walā yuqḍā'alayk,
innahū lā Yażil-lu manw wālayt,
walā ya'iz-zu man 'ādaita,
tabārakta rabbanā wata 'ālaita,
nastaghfiruka wanatubu ilayka,
Wa ṣal-lal lahū alan-nabee."
(Abu Dawūd, Nisai, Ibn Majah).

"Oh Allah, make me among those whom you have guided, and make me among those whom you have saved, and make me among those whom you have chosen, and bless whatever you have given me, and protect me from the evil which you have decreed; verily, you decide the things and nobody can decide against you; surely the person you befriended can't be disgraced, and the person you opposed can't be honoured. You are blessed, our Lord, and exalted, we ask for your forgiveness and turn to you. Peace and mercy of Allah be upon the Prophet."

b) اَللّٰهُمَّ إِنَّا نَسْتَعِيْنُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ
عَلَيْكَ وَنُثْنِيْ عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ
وَنَتْرُكُ مَنْ يَفْجُرُكَ ۔ اَللّٰهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّيْ
وَنَسْجُدُ وَإِلَيْكَ نَسْعٰى وَنَحْفِدُ وَنَرْجُوْ رَحْمَتَكَ وَنَخْشٰى
عَذَابَكَ إِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ ۝

"Allāh humma innā nasta'eenuka wa nastaghfiruka wa nu'minu bika wa natawak-kalu 'alayka wa nuthnee 'alayk-al khayr. Wa nashkuruka wa lā nakfuruka wa nakhla'u wa natruku man-y yafjurka. Allāh humma iyyāka na'budu wa laka nuṣal-lee wa nasjudu wa ilayka nas'ā wa nahfidu wa narjū rahmataka wa nakhshā 'azābaka *inna 'azābaka bil kuf-fāri mulhiq.*

"Oh Allah, we ask you for help and seek your forgiveness, and we believe in you and have trust in you, and we praise you in the best way and we thank you and we are not ungrateful to you, and we forsake and turn away from the one who disobeys you. O Allah, we worship you only and pray

to you and prostrate ourselves before you, and we run towards you and serve you, and we hope to receive your mercy, and we fear your punishment. Surely, the disbelievers will receive your punishment."

Some ulamas recommend this du'ā in the witr prayer. Of course, it can be read as it is a nice du'ā but it is not one of those du'ās which Prophet Muhammad (S.A.W.) read in his Qunūt.

There are some other du'ās which Prophet Muhammad (S.A.W.) used to read in his Qunūt in the Witr prayer or in his other prayers.

A person can read all these du'ās together or just one of them or combine them with other du'ās.

JUMAH (FRIDAY PRAYER)

IMPORTANCE OF ATTENDING FRIDAY PRAYER

Friday Prayer is very important in Islam. It has got its own moral, social and political benefits. It is obligatory for every Muslim except women, children, slaves, seriously ill people and travellers. They can pray Jumah but it is not obligatory on them.

Prophet Muhammad (S.A.W.) has given a strong warning to a person who leaves his Jumah prayer without a good reason.

In one hadith Abdullah bin Masūd (R.A.) narrates what the Messenger of Allah (S.A.W.) once said about the people who did not come to the Friday Prayer without a good reason.

"I wish to appoint someone to lead the prayer and myself go to the houses of those who missed the Friday Prayer and set fire to their houses with the occupants in them."

(Muslim, Ahmad).

Another hadith states, "A person who leaves 3 Friday prayers consecutively, Allah puts a seal on his heart."

(Ahmad, Tirmizi, abu Dawūd).

IMPORTANCE OF CLEANLINESS FOR FRIDAY PRAYER

Because in Friday Prayer a comparatively large number of Muslims gather in a big place, so, Islam emphasizes on the physical cleanliness as well.

Prophet (S.A.W.) said, "A person who has a bath on Friday, cleanses himself fully, uses oil and perfume; then goes to the mosque early in the afternoon and takes his place quietly without pushing or disturbing people; then he prays (optional prayer as much as he was able to pray); then sits quietly listening to the Khutbah, he will be forgiven his sins between this Jumah and the next Jumah."

(Bukhari).

IMPORTANCE OF GOING EARLY TO FRIDAY PRAYER

On Friday it is more rewarding to get ready quickly to go to the mosque.

Abu Hurairah (R.A.) narrated that the Messenger of Allah (S.A.W.) said, "On Friday the Angels stand at the door of the mosque and write down the names of the people in the order in which they enter the mosque for Friday prayer. The first group of people who enter the mosque get the reward equivalent to that of sacrificing a camel, the people who enter the mosque after them get the reward equivalent to that of sacrificing a cow. The people who enter the mosque after them get the reward equivalent to that of sacrificing a ram and the people who follow on likewise get the reward of a chicken, egg and so on there is a gradation of rewards for the people as they enter. The angels keep writing the names of the people as they enter the mosque until the Imam sits down to give Khutbah. Then the angels collect their registers and sit and listen to the Khutbah."

(Bukhari, Muslim).

PRAYER BEFORE JUMAH

A person who goes to attend Friday prayer can pray as many nafls as he wishes after the sun has declined from its zenith to when the Imam comes to give Khutbah. Anyhow he is expected to pray at least 2 rakats sunnat.

LISTENING TO KHUTBAH (SERMON)

Once the Khutbah starts, the whole congregation should listen to it in silence. If a person arrives while the Imam is giving Khutbah then this person should pray 2 rakats nafl before sitting down to listen to Khutbah.

Jabir (R.A.) said that the Messenger of Allah (S.A.W.) said while he was giving Khutbah:

"If anyone of you goes to attend the Friday Prayer while the Imam is delivering Khutbah he should pray 2 rakats and should not make them long."

(Muslim).

There is another hadith. Jabir (R.A.) says that once a man came to Friday Prayer while the Messenger of Allah (S.A.W.) was delivering Khutbah, so Allah's messenger (S.A.W.) asked him, "Did you pray?"

"No", he answered.

Then Prophet (S.A.W.) said to him, "Stand up and pray."

(Bukhari, muslim, Abu Dawūd, Tirmizi).

It is a continuous practice in some mosques that those who arrive while the Imam is giving speech sit down and listen to the speech. When the Imam has finished the speech he gives time to the late arrivals to pray 2 or 4 rakats sunnat. After that the Imam gives a

short Khutbah in Arabic before praying the Jumah Prayer.

These people get very annoyed if they see a person offer 2rakats sunnatwhile the Imam is giving speech. They feel that the person is being disrespectful to the Imam. This is incorrect and unproved from the practice of Prophet Muhammad (S.A.W.).

It is also against those hadiths which we mentioned above and the one we are mentioning below.

Abi Qatadah(R.A.) says that the Messenger of Allah (S.A.W.) said, "Whenever one of you enters the mosque he should not sit down without offering 2 rakats."

(Bukhari, Muslim).

These hadiths clarify the points which are mispractised above. The Imams and ulamas who have even a slight fear of Allah and respect for nadith and the sunnah of Prophet Muhammad (S.A.W.) should stop this practice and should not become annoyed when others pray 2 rakats.

ACTUAL JUMAH PRAYER

Jumah Prayer is 2 rakats farḍ. If a person is late and finds only 1 rakat with the congregation he should complete the second rakat alone. If a person arrives so late that he misses the Jumah prayer completely then he has to offer 4 rakat farḍ of Zuhr prayer. The Jumah prayer is replacement of Zuhr prayer but the Imam has to recite Qirāt aloud in Jumah Prayer.

PRAYER AFTER JUMAH

After the Jumah Prayer 2 rakats of sunnat prayer is an authentically proved practice of Prophet Muhammad (S.A.W.) but some companions used to pray 4 or 6 rakats sunnat after the Jumah Prayer.

Ibn Umar (R.A.) says that the Messenger of Allah (S.A.W.) didnot pray after the Friday prayer until he went home and then he prayed 2 rakats.

(Bukhari, Muslim).

Abu Hurairah (R.A.) narrated that the Messenger of Allah (S.A.W.) said: "Anyone of you who is going to pray after the Friday prayer, he should pray 4 rakats."

(Muslim).

Atā says: "Whenever Abdullah ibn Umar (R.A.) prayed Jumah in Makkah, he would move a little forward after the Jumah prayer and offer 2 rakats; then he would move a little forward again and offer 4 rakats. And whenever he prayed Jumah in Madinah, he did not pray in the mosque after the Jumah prayer until he went back home; then he prayed 2 rakats. When he was asked why he did not pray in the mosque after the Jumah prayer, He answered, 'This was the practice of Prophet Muhammad (S.A.W.)'."

These hadiths clarify that 2, 4 or 6 rakats can be offered after

the Jumah prayer according to the time and capacity of the person. It is not good practice to accuse people who read 2 rakats only because this, too, was the authentic practice of Prophet Muhammad (S.A.W.).

EID PRAYER

PLACE FOR EID PRAYER

Eid prayer should be offéred outdoor in the open, e.g. in a park field, or a desert etc. If it is wet or not possible to find a suitable outdoor place it can be prayed in a mosque or a large hall.

(Abu Dawūd)

TIME OF EID PRAYER

Eid prayer should be offered when the sun is obvious above the horizon.

NUMBER OF RAKATS OF EID PRAYER

Eid prayer is 2 rakats. There is no nafl prayer before or after the Eid Prayer. There is no Iqamat or azàn for Eid Prayer.

Ibn Abbas (R.A.) reported: "No doubt, Prophet Muhammad (S.A.W.) used to pray 2 rakats only for Eid Prayer. He did not pray anything before or after that.

(Bukhari, Muslim).

CONDUCT OF EID PRAYER

2 rakats of Eid prayer should be offered in the same manner as the 2 rakats of the usual prayer except that there are 7 takbirs in the first rakat and five takbirs in the second rakat. With each extra takbir the hands should be raised up to the shoulder level (as in Takbir Tahrima).

All extra takbirs should be pronounced before starting Qirāt (recitation).

Kathir bin Abdullah reported from his father and his father from grandfather that Prophet (S.A.W.) said 7 takbirs in the first rakat of Eid prayer and 5 takbirs in the second rakat of Eid Prayer before beginning recitation.

(Tirmizi, Ibn Majah, Darmi).

EID PRAYER IS OFFERED BEFORE KHUTBAH

Jafar bin Muhammad (R.A.) reported:– "No doubt, Prophet Muhammad (S.A.W.), Abu Bakr (R.A.) and Umar (R.A.) said 7 extra takbirs in the first rakat of their Eid and Rain Prayer and

five extra takbirs in the second rakat of their Eid and Rain Prayer. Prophet (S.A.W.) offered Eid Prayer before Khutbah and recited aloud."

(Shafaee).

JANAZAH PRAYER (FUNERAL PRAYER)

JANAZAH PRAYER

It is a right of a Muslim that when he passes away other Muslims should pray Janazah prayer for him. Janazah prayer is supererogatory prayer. If no one from the whole of the Muslim Community prayed the Janazah prayer; then the whole community would be considered sinful in the sight of Allah. If some of the people prayed the Janazah prayer then the whole community is saved from the anger of Allah even though the reward will only be given to the participants only.

In hadiths Prophet Muhammad (S.A.W.) emphasized and encouraged the Muslims to attend funeral ceremonies. So, every Muslim male should try his best to fulfil his duty for the deceased.

1. Janazah prayer should be prayed in congregation as this is more rewardful. It can be prayed in more than one congregation but by different people.
2. Janazah prayer should be offered in an open place but in case of rain or bad weather or any other reason it can be prayed in a mosque or a hall etc.

3. WHILE PRAYING JANAZAH PRAYER

The Imam should stand level with the head and shoulders of the dead body if the body is male. Imam should stand level with the middle part of the body if it is a female.

4. WHERE JANAZAH PRAYER DIFFERS

Janazah prayer is only slightly different from other prayers in that there is no ruku, no sajdah, and no Tashahud in it. There is no fixed time for offering this prayer. It has to be prayed in a standing position only. Other conditions like purification, facing Qiblah, sutra, dress etc. have to be satisfied as in the usual prayers.

5. CONDUCT OF JANAZAH PRAYER

a. Like other prayers facing Qiblah is a necessary condition. The Imam should ask the people to straighten their rows. There should be an odd number of rows as it is more rewardful.
b. Making intention is necessary in Janazah prayer as it is necessary in other prayers. Before beginning prayer the intention should

be made in the heart as uttering any words of niyat aloud was not the practice of Prophet Muhammad (S.A.W.) or of his companions.

c. **FIRST TAKBIR OR TAKBIR TAHRIMA.**

Janazah prayer contains 4 Takbirs. First Takbir is Takbir Tahrima. The Imam says Allāhu akbar and raises his hands up to the shoulder level with fingers stretching to the earlobes and the congregation does the same. Then the Imam folds his hands on his chest right hand over the left.

d. **DU'Ā OF STARTING.**

Du'ā of Starting. Then the person can read one of those du'ās which are recommended in the first rakat of the usual prayer before recitation of Fatihah. For example:

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ
وَلَا إِلٰهَ غَيْرُكَ ط

"Subḥāna Kallāh humma wabi ḥamdika wa tabāra kasmuka wata 'ālā jad-duka walā ilāha ghayruk."

"Glory be to you, O Allah, and all praises are due unto you, and blessed is your name and high is your majesty and none is worthy of worship but you."

Or he can say other du'ās. Some scholars do not recommend du'ā of starting in Janazah prayer but reading it is preferable. However, if someone does not read it, it does not affect his prayer. Both ways are practised by Muslim scholars..

e. Then the person should say:–

أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ ۝
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

"A'ūzu bil-lāhi minash shayṭā nir rajeem."
"Bismillāh hir-rahmā nir-raḥeem."

and then he should recite surah Fatihah.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ ۝ الرَّحْمٰنِ الرَّحِيْمِ ۝ مَالِكِ يَوْمِ الدِّيْنِ ۝
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِيْنُ ۝ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۝
صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ۝
اٰمِيْن -

"Alhamdu lil-lāhi rab-bil 'ālameen.
Ar rahmā nir-raheem.
Māliki yawmid - deen.
Iyyāka na'budu wa
iyyāka nasta'een.
Ihdinaş şirātal mustaqeem.
Şirātal ladheena an'amta 'alayhim.
Ghayril maghdūbi
'alayhim walad dāl-leen. Āmeen."

"Praise is only for Allah, Lord
of the Universe.
The most kind, the most merciful.
The master of the Day of Judgment.
You alone we worship and to you alone
we pray for help.
Show us the straight way,
the way of those whom you have blessed.
Who have not deserved your anger,
Nor gone astray".

Some people do not read surah Fatihah in Janazah prayer but surah Fatihah is necessary for the validity of any type of prayer as Prophet Muhammad (S.A.W.) has said that no prayer is valid without surah Fatihah.

Talhah bin Abdullah bin Aouf (R.A.) says that he prayed the Janazah prayer behind Abdullah bin Abbas (R.A.) and Abdullah bin Abbas (R.A.) read surah Fatihah aloud. Afterwards he said:

"I did read it out loud so that you may know that it is the sunnah of Prophet Muhammad (S.A.W.)."

(Bukhari).

This hadith proves that reciting surah Fatihah is necessary in Janazah prayer as well.

6. RECITATION OF A SURAH

A chapter or part of a chapter can be read after the recitation of surah Fatihah but it is not essential to read it.

7. SECOND TAKBIR

Then the Imam should say the second takbir and the congregation should follow but it is not necessary to raise the hands up to the shoulder level but if someone does, it is alright. Both ways are practised by great ulamas and scholars.

8. AFTER THE SECOND TAKBIR

After the second Takbir the person praying Janazah should recite darūd in his heart. It is preferable to read the darūd which a person reads in Tashahud of his usual prayer.

9. THIRD TAKBIR

Then the Imam should say the third takbir and the congregation should follow. Now, each person should pray for the deceased.

Alternatively the Imam can pray out loud and the congregation can say, Āmin, after him. All kinds of du'ās for the benefit of the deceased can be said. Some of these are mentioned below.

10. DU'Ā OF JANAZAH

a. Abu Hurairah (R.A.) said that the Messenger of Allah (S.A.W.) prayed Janazah of a Muslim and he said in his du'ā (the following words):

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيْرِنَا
وَكَبِيْرِنَا وَذَكَرِنَا وَاُنْثَانَا۔ اَللّٰهُمَّ مَنْ اَحْيَيْتَهٗ مِنَّا
فَاَحْيِهٖ عَلَى الْاِسْلَامِ وَمَنْ تَوَفَّيْتَهٗ مِنَّا فَتَوَفَّهٗ عَلَى
الْاِيْمَانِ اَللّٰهُمَّ لَا تَحْرِمْنَا اَجْرَهٗ وَلَا تَفْتِنَّا بَعْدَهٗ۔ (مسلم)

"Allah hum maghfirli hay-yina wa may yitina. wa shāhidinā wa ghā-ibinā, wa sagheerinā wa kabeerinā wa zakarinā wa *unthānā,* Allāh humma man ahyaytahū min-nā fa ahyihee 'alal islām, waman *tawaf*-faytahu min-na fatawaf-fahu alal iman. Allah humma lā tahrimnā ajrahū walā taftin-nā ba'dahū."

(Ahmad, Abu Dawūd, Tirmizi, Ibn Majah).

"O Allah, forgive our people who are still alive and who have passed away, forgive those who are present here and those who are absent, forgive our young and our elderly, forgive our males and females. O Allah, the one whom you wish to keep alive from among us make him live according to Islam, and anyone whom you wish to die from among us, let him die in belief and faith. O Allah, do not deprive us from his reward and do not put us in fitna (hardship or any type of trial) after his death."

b Aouf bin Malik (R.A.) said that the Messenger of Allah (S.A.W.) prayed a Janazah prayer and I heard him saying the following du'ā and I memorised it.

اَللّٰهُمَّ اغْفِرْ لَهٗ وَارْحَمْهُ وَاعْفُ عَنْهُ وَعَافِهٖ وَاَكْرِمْ نُزُلَهٗ

وَوَسِّعْ مُدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرْدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَأَدْخِلْهُ الْجَنَّةَ وَقِهِ فِتْنَةَ الْقَبْرِ وَعَذَابَ النَّارِ ۔ (مسلم)

"Allāh hum maghfirlahū warhamhū wa'fu 'ānhu wa 'āfihee wa akrim nuzulahū wa was-si' mudkhalahū, waghsilhu bil māee wath thalji wal bardi, wa naq-qihī minal *'khaṭāyā Kamā yunaq-qath* thawbul abyaḍu minad danasi, wa abdilhu dāran Khayram min darihī, wa ahlan Khayram min ahlihī wa zawjan khayrum min zawjihī, wa adkhil hul jan-nata, waqihī fitnatal qabri wa *'Aża* ban nār."

(Muslim)

"O Allah, forgive him, have mercy on him, pardon him, grant him security, provide him a nice place and spacious lodgings, wash him (off from his sins) with water, snow and ice, purify him from his sins as a white garment is cleansed from dirt, replace his present abode with a better one, replace his present family with a better one, replace his present partner with a better one, make him enter paradise and save him from the trials of grave and the punishment of hell."

c. Abu Hurairah (R.A.) said that the messenger of Allah (S.A.W.) prayed and said:–

اَللّٰهُمَّ أَنْتَ رَبُّهَا وَأَنْتَ خَلَقْتَهَا وَأَنْتَ رَزَقْتَهَا وَأَنْتَ هَدَيْتَهَا لِلْإِسْلَامِ وَأَنْتَ قَبَضْتَ رُوحَهَا وَأَنْتَ أَعْلَمُ بِسِرِّهَا وَعَلَانِيَتِهَا جِئْنَا شُفَعَاءَ فَاغْفِرْ لَهُ ذَنْبَهُ

(ابوداؤد۔ احمد)

"Allāh humma anta rab-buhā ., wa anta Khalaqtahā, wa anta razaqtahā, wa anta hadaytahā lil islām, wa anta qabaḍta rūḥahā , wa anta a'lamu bisir-rihā wa 'alā niy-yatihā, ji nā shufa'ā'a, faghfir lahū Żan - bahu"

(Abu Dawūd, Ahmad).

"O Allah, you are its Lord, you have created it, and you have guided it towards Islam, and you have taken out his soul and you know best about its secret and open deeds. We have come as intercessors, so forgive him."

One thing we can see clearly from the above mentioned hadiths that every companion who narrated the du'ā of Janazah prayer says that he heard the Prophet (S.A.W.) saying the words of du'ā in Janazah prayer. This proves that the Messenger of Allah (S.A.W.) used to say the Janazah prayer or at least the du'ās in Janazah prayer aloud. Therefore, there should not be any objection or confusion if the Imam recites aloud in Janazah Prayer.

There are some other du'ās which are narrated from Prophet Muhammad (S.A.W.) and they can be found in Hadith Books. All of these du'ās can be said together or individually. Other du'ās can be said with these du'ās but it is better to stick to du'ās approved by Prophet (S.A.W.).

ENDING THE JANAZAH PRAYER (FOURTH TAKBIR)

Then the Imam should say the fourth takbir and the congregation should follow and after that the Imam should say "As-salāmu 'alaykum wa raḥmatul-lāh" turning his face to the right first and then to the left; and the congregation should do the same.

Note:— Some people stress a lot on saying du'ās after the completion of Janazah prayer but we did not find a single hadith supporting this idea. Janazah prayer is designed so that all the du'ās a person wants to say for the deceased can be said after the third takbir. This was the authentic practice of Prophet Muhammad (S.A.W.) and his companions.

PRAYER DURING A JOURNEY

Islam is a practical way of life and considers the situations in which its followers may face difficulties. So Allah has made the things easy for the believers in such situations. Included in these facilities is the permission for shortening and combining daily prayers during a journey.

1. QASR PRAYER (SHORT PRAYER).

When a Muslim is on a journey he should pray 2 rakats farḍ for Zuhr, Asr and Isha. Fajr and maghrib prayers remain as they are.

2. IT IS MORE REWARDFUL TO PRAY A QASR PRAYER (SHORT PRAYER)

It is more rewardful to pray a Qasr Prayer while on a journey. The Messenger of Allah (S.A.W.) said: "It is a gift from Allah which he has bestowed upon you; so you should accept it."

(Muslim).

3. COMBINING PRAYERS.

A person on a journey can combine Zuhr and Asr prayers together praying them both at Zuhr or Asr time. He can also combine Maghrib and Isha prayers together praying them both at Maghrib or Isha time.

Ibn Abbas (R.A.) says that the Messenger of Allah (S.A.W.) used to combine Zuhr and Asr together when he was on a journey and also he used to combine Maghrib and Isha.

(Bukhari).

Mu'āz (R.A.) says that the Messenger of Allah (S.A.W.) was on a journey for the Battle of Tabook. If the sun had already declined when he wanted to start his journey after having camped somewhere, he would combine his Zuhr and Asr prayers together and pray them both at Zuhr time, and if he decided to move before the sun had declined then he delayed the Zuhr prayer and prayed it combined with Asr prayer at Asr time. And if the sun had already set when he wanted to move he would combine Maghrib and Isha together at Maghrib time. And if the sun had not set when he wanted to move he would delay Maghrib and pray it with Isha at Isha time.

(Abu Dawūd, Tirmizi).

These hadiths are very clear in their meaning and prove that combining prayers while on a journey is a proved and a regular practice of Prophet Muhammad (S.A.W.). Still, there are people who do not believe in combining prayers together while they are travelling. However, this is a gift from Allah which the believers should accept gratefully and if someone wants to reject Allah's and his Messenger's offer it is up to him.

4. WHEN TO SHORTEN AND COMBINE PRAYERS.

Now, there is the question as to what is the limiting distance and the duration of the journey to make the facility of Qasr and Jama valid.

a. Yahya bin Yazeed said, "I asked Anas bin Malik (R.A.) when the Qasr prayer was allowed." Anas (R.A.) answered that the Messenger of Allah (S.A.W.) whenever he went away about 3 miles he prayed Qasr.

(Muslim, Ahmad, Abu Dawūd, Baihaqi).

b. Abu Sa'eed (R.A.) says that whenever Rasulullah (S.A.W.) travelled about 1 farsakh approximately 3 miles, he would pray Qasr.

(Talkhees Ibn Hajr).

On the basis of these hadiths a person can pray Qasr and can combine prayers when the distance he travels away from home is 3 miles. This distance is the minimum limit for Qasr prayer. However, there are many varied opinions on the minimum limit of the distance for example 9 miles, 48 miles or one day's

journey etc.

In our opinion the correct definition of a journey is what the society as a whole recognises under their circumstances, the minimum limit being 3 miles.

5. DURATION OF JOURNEY

A person can pray Qasr and combine his prayers for as long as he remains on a journey, whether it takes weeks, months or years. Even if he stays put in one place to fulfil the purpose of his journey he can continue to pray Qasr and combine his prayers. However, if he intended to stay in a place for a fixed number of days then the opinions differ on how long he can go on combining and shortening his prayers, e.g. 4 days, 10 days, 17days, 18 days etc.

After a careful study of hadiths we can say that when someone stays in a fixed place temporarily he would be considered a traveller on a journey, and there is no limit on the number of days he can pray Qasr and combine his prayers.

6. NAFL PRAYER ON A JOURNEY

Prophet (S.A.W.) always offered Witr prayer during his journey and he exmphasized and expressed the importance of 2 rakat sunnat of the Fajr prayer. Therefore, the believers should pray these, while on a journey.

But what about any other nafl and sunnat prayer?

The following hadith answers this question.

Hafs bin Asim says, "I accompanied Abdullah bin Umar (R.A.) on a journey to Makkah. On the way to Makkah he led us in the Zuhr prayer and offered 2 rakats. Then he went to sit in his tent. He saw some people praying and asked me what they were doing. 'They are praying nafl', said I. Then he said, 'If I could pray nafl then I should have prayed the complete fard prayer.' Then he continued, 'I accompanied the Messenger of Allah on a journey. He did not pray during his travels more than 2 rakats. Then I accompanied Abu Bakr, Umar and Uthman and they did the same as Prophet Muhammad (S.A.W.)'. There is a good example for you in the practice of Prophet Muhammad (S.A.W.)."

(Bukhari).

There are some other hadiths which prove that some of the companions used to pray nafls during their journey. It is better not to pray nafls while travelling but if you stay somewhere and have time you may do so.

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صفة صلاة النبي

صلى الله عليه وسلم

عبدالكريم صاقب

إنجليزي - ١٠٣

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صلى الله عليه وسلم

عبد الكريم صاقب

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